

you that, that you may remember it. Just as during the last fifty years the best thing of all is that the conscience of the race has grown, in the next fifty years the conscience of the race will continue to grow, and there shall be a code of morals, character, and etiquette more superb and delicate than any that we know today.

Rest

Lie still in the darkness,
Sleep safe in the night,
The Lord is a Watchman,
The Lamb is a Light.

Jehovah, he holdeth
The sea and the land—
The earth in the hollow
Of his mighty hand.

All's well in the darkness.
All's well in the light,
The Lord is a watchman,
The Lamb is a Light.

—Moravian Hymn.

No Time to be a Christian

Phillips Brooks.

I say to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life was not so full! You don't know how hard I work from morning till night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not seem to us so strange, so absurd, if it was not so melancholy, that man should say such a thing as that?

It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said that it had no room for the tide. It is as if the man said that he had no room for his soul. It is as if life said it had no time to live, when it is life. . . . Life is the thing we seek, and man finds it in the fulfillment of his life by Jesus Christ.

What Christ Did

New Century Quarterly.

It is not so much what Christ did while with men in the body that should attract us, as the spirit which this doing showed the ever present Christ to possess. The importance of seeing this is by no means small, for as we seek a living, loving relationship with him now, we are interested in what he is now. A good deed of another for you may be paid for in a deed of like kind, or in heart-felt thanks, perhaps; and it is in both these ways that some seek to make return to Christ for the salvation they believe him to have purchased for them thru his death. But only they become partakers of that which his death purchased for them who see that he is the same now as yesterday, and have entered into love's blessed fellowship with him because of seeing this.

To persevere in one's duty and be silent is the best answer to calumny.—Evans.

Our Young People

WHAT INTEMPERANCE HAS COST OUR NATION. Proverbs 23: 1-7 and 15-21

This is our regular quarterly temperance meeting. We are called upon to study one of the greatest perils that threaten the future security and permanence of our country. It is to be somewhat regretted that this meeting did not come before our election. Many persons and especially Christians, have not studied this problem, and what should be their attitude toward it. This is the purpose of these meetings. We should, therefore, make the most of them. As young people we especially need to study our social problems because the solution of them, in a very great measure, will depend upon us. We are to determine very largely what the citizenship of the twentieth century is to be. To best do what we can do, we must needs study the problems that now confront us. The physician diagnoses the case before he prescribes for the cure. We should follow his plan. Otherwise much energy and enthusiasm may be miss-applied.

We read that there were slime pits in the valley of Sodom. Are there not many slime-pits in our civilization, and may we not consider intemperance to be one of the greatest, if not indeed the greatest?

In the study of this topic we can not depend much on scriptural help. We must study the problem as we have it before us today. In a sense we can not calculate what intemperance costs us. Who can measure the work of homes broken up, wives and children unfed, unclothed and untaught, hopes and aspirations blasted, young manhood and womanhood lost and hearts of wives, mothers and children broken? We may know the number of saloons in the country and the amount of money annually expended but even this, as large as it is is only a small part of what intemperance actually costs our nation.

1 That we may appreciate in part what intemperance costs us let us study the following figures. (a) Our annual drink-bill is \$1,500,000,000. (b) In 1898 the total production of distilled spirits was 83,668,411 gallons. (c) In the same year the total consumption of spirits, malt liquors and wines was 1,268,326,173 gallons. (d) Consider also that when we spent \$1,500,000,000 for intemperance we spent \$10,695,259 for Home and Foreign Missions. (e) Consider also the following: in 1880, (our latest statistics,) Dakota had 95 votes to every saloon, Nebraska, 133; Kansas, 224; Texas, 136. The average between the Mississippi and the Rocky Mountains was one saloon to every 112.5 votes. In the mountain states and territories the average was one saloon to every 43 votes; while in the east the average was one saloon to every 107.7 voters. (f) A study of these statistics together with past statistics shows that the liquor traffic increases more rapidly than the population. The lesson then is plain that we must either destroy the liquor traffic or be destroyed by it.

2 Its cost may also be inferred from the following statistics: (a) The nation's drink bill is two and one half times its food bill. (b) The clothing bill including books and shoes for men, women and children is only one fourth the liquor bill. (c) The liquor bill for any one year would purchase 200,000,000 barrels of flour, or three barrels for every man, woman and child in this country. (d) The cost of a family for clothing, books, shoes, hats, etc., is about \$70, while the liquor bill is about \$207.

3 Consider again that the nation's liquor bill would in one and a half years pay the national debt.

4 Consider again, there are in the U. S. 189,488 churches and 149,898 ministers. There are also over 300,000 saloons and more than 650,000 priests of Bacchus for the destruction and damnation of men. In one year the amount now expended for drink would build four times as many churches as we now have, it would build and generously endow at least nine universities in each state and territory.

5 Consider again the visible results: it sends 100,000 criminals to prison each year, 200,000 to our asy-

lums and more than 200,000 orphans into the streets without shelter and without food. In 1882 it caused directly 300 murderers and 450 suicides. The number of each has wonderfully increased since then. It glooms the land with 500 funerals every day in the year. It sends to drunkard's graves every year 75,000 men and women. Seventy-five acres of drunkard's filled by 75,000 human beings. According to estimates made by the liquor power itself there are at least 100,000 habitual drunkards in our land. If these were to be placed in line four-abreast the line would be 184 miles long; and from this line one falls out every eight minutes into a drunkard's grave. But his place is at once filled. The liquor power has a missionary policy. They are after our young men and it is getting them.

6 Consider again what it costs us each year for police force, police courts, jails, penitentiaries, etc. I am told that these alone cost our nation more than \$2,000,000,000 annually. Then look at the inconsistency. We are told that whiskey means an increased revenue and must therefore be retained. But while we get from it 1,500,000,000 it costs us \$2,000,000,000 to get it.

7 To this power we must attribute the crimes and mis-demeanors against the peace of society—the prosperity of the state and the general welfare of mankind.

8 To it also is to be attributed the diseased, disordered and destroyed constitution of many a young man and woman, whose prospects it has blighted and whose life has been dishonored.

9 To it is to be attributed the 100,000 wives and children whose homes he annually beggars, whose husbands and fathers he brutalizes, and whose happiness and innocence he wantonly tramples under feet.

10 To it finally is to be attributed the prosperity of the state that has been prostrated and burdened with enormous taxation; of labor which it pauperizes and of capital, \$1,500,000,000 of which is annually squandered.

Certainly I have given you enough from which to make an interesting, practical and helpful meeting. Make this a very strong service. Strive to accomplish something. Have an end in view. Secure the best leader and especially one interested in the question.

TOPICS FOR DISCUSSION

(1) Who is responsible for the existence of the saloon? Exodus 21: 28 36.

(2) What should be the attitude of the church toward the saloon? (The Bible says 'The wicked flee when no one pursueth them,' but as Dr. Parkhurst says, "They make better time when some one is after them.")

3 Have we a right to style ourselves a Christian nation unless we put forth every possible exertion for the destruction of the saloon?

4 Is the saloon an enemy to the church—the state and society?

5 What can our society do to destroy the power of the saloon?

6 Should our government tolerate the canteen system in the "standing army?"

7 Should one vote as one prays?

"Better be dumb,
And always dumb;
Than pray with some
Thy kingdom come
Then vote for rum."

8 Is the U. S. compensated in any way by tolerating the saloon?

Brother Yoder who writes these notes is very sick at this writing. May I suggest that each society make his recovery a special object of prayer at the next meeting. May we not also make much of his last suggestion concerning a Thanksgiving offering. Let us make it the largest yet given. *Thanksgiving means Thanksgiving.* Prepare now